Role of Male Teachers in Islamic-Ethics Based Sociability Skills Promotion among Learners in Government Primary Schools of Khyber Pakhtunkhwa

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Abstract:

For the citizen of Islamic Republic of Pakistan, Islam is the Ideology of Pakistan. Allah Almighty's orders are supreme for us, who has created human being as the best creature, our ideal is the Holy Prophet Muhammad Peace Be Upon Him whose ethico-moral standards are the best. The research's main objective is to analyze "role of Teachers in Islamic Ethics Based Sociability Skills Promotion among Learners in the study region". Now a days the Social workers, Social Scientists and Religious Scholars have a special focus over the individuals' ethical and sociability skills promotion because these values are having core importance in the societal functioning of the individuals in the Islamic communities globally. The data was collected through interview method. In this study a sample size of 114 respondents was selected comprising of the male & female learners in the District Karak. The research results show that majority of teachers were guiding the learners about ethical values, social relations, sociability skills, effective communication and to have good behavior etc. based on Islamic ethics.

Key Words: *Islamic Ethics, Sociability, Society, Teachers, Learners*

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1. Introduction

Due to the advanced technological progress mass media, social media, internet and cellular phone, the culture of mutuality, sociability, social communication, hujra, sitting in the company of religious scholars etc. has been diminished to a greater degree. It has caused moral scarcity, sociability

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deficiencies and decline of ethical values among youth, which is making them less satisfied and less successful human beings. This situation is creating psychological problems for them and causing disintegration of the society, which is not desired by Islam and Islamic ethics.

The parental interviews expressed that inspite of stressing children's growing literacy, the dimension of parental culture highlighted the significance of development of children related to morality. Hence, the primary reading engagements were considered as of comparatively lesser importance while comparing it with inculcating in children the decent manners and the understanding of correct and incorrect (Gallimore & Goldenberg, 2001).[1] Omar (2003) argues that the good character precipitates good actions while the bad character generates the bad actions.[2] Kalesnik (1999) says that a number of educational institutions accept the significance of children's care-giving atmosphere in building the physical progress, psychological development and socioemotional operativeness.[3] While reflection-enhancing communication has been inductive and pleas the internalized belief system of children, the substitute form of communication pattern will be power assertive (Wilson, Cameron, & Whipple, 1997).[4] All of human associations are evolved due to some ulterior interests, in all of them there has been a remainder of unadulterated sociability or association (Simmel, 1949).[5]

Miskawayh (1958) argues that the ethics is the knowledge of human soul that expresses the traits and qualities of soul and the techniques of controlling and moderating them. Islamic ethics at large deals with the study of the human soul, inward dimension, outward dimension, his characters, actions and responsibilities, promoting virtues, protecting from vices, and purification of soul, and the concept of happiness and misery.[6] Rahim (2013) says that it is doubtless to say that Islam truly emphasizes for to have noble characteristics, and the ethics may be considered as the primary pillars for a developed society. A society that is empty of ethical values may mostly be facing problems. This is the reason that scholars in totality agreed regarding significance of ethics in society. The majority scholars say that the primary step in developing a model society has to promote sophisticated morality. All of the Holy Prophets Peace Be Upon Them brought the message and came with purpose to motivate people to uphold a good morality.[7]

Abdalati (1978) talks about Holy Prophet Muhammad Peace Be Upon Him, he stated that He Peace Be Upon Him stands throughout course of history as the finest model for human in perfection and piety. He Peace Be Upon Him has been is an alive proof of what a human can be and of what a human can achieve in the kingdom of excellence and virtue.[8] Qur'an (68: 4) says that "And You (Holy Prophet Muhammad Peace Be Upon Him) are on an exalted standard of character".[9] Hadimi (2012) states that the Muslims must acquire Islamic knowledge that is sub-divided into two branches i.e. Religious knowledge and the Scientific knowledge. The scientific knowledge is also termed as the Wisdom or Hikmat. Holy Prophet Muhammad Peace Be Upon Him has said that "the Wisdom is the lost property of a Muslim, he should pick it up wherever he may

find it". This hadith instructs Muslims to acquire scientific knowledge. The Religious knowledge consists of twenty sub-branches, eight of that comprise teachings of a higher level, hence, one of them is the teachings of a higher level deals with ethics. While, the other twelve branches consist of teachings of a subsidiary nature.[10]

Islamic ethics (إسلامية أخلاق), terms as "good character," evolved from seventh century which at last established in the 11th century. The Islamic ethics were eventually formed as a successful merger of the Qur'anic teachings, the teachings of the Sunnah of Holy Prophet Muhammad Peace Be Upon Him, the precedents of Islamic jurists, the pre-Islamic Arabian tradition, and non-Arabic elements (including Persian and Greek ideas) embedded in or integrated with a generally Islamic structure. Though, the preaching of Holy Prophet Muhammad Peace Be Upon Him brought a fundamental change in the moral values based on the endorsements of the new religion and the present religion, and fear of God- The Allah Almighty and of the Last Judgment. The later age Muslim scholars extended the religious ethic of the Holy Qur'an and Hadiths of Holy Prophet Muhammad Peace Be Upon Him in detail (Wikipedia, Islamic Ethics).[11]

Fakhry (1991) argues that the two basis of Islamic ethics are the Holy Qur'an and Sunnah of the Holy Prophet Muhammad Peace Be Upon Him. The Holy Qur'an is the utmost important source given by God- Allah the Almighty for the human being to refer to pertaining to human conduct besides the Sunnah of the Holy Prophet Muhammad Peace Be Upon Him as the role model to be followed. Both Holy Qur'an and the Sunnah of the Holy Prophet Muhammad Peace Be Upon Him are termed the scriptural morality.[12]

Goleman (1995) states that the virtue ethics stress that the qualities of emotional balance are the basis of developing intra-personal and interpersonal skills for developing decent character and for good human relations at community level. Human relations require characteristics of mercy, empathy and compassion that empower Muslims to reinforce their brotherhood and integration within themselves. The recent studies express that of whosoever's heart is filled with mercy he will be enabled to cope with emotions of others and in this way develop his/her social capabilities.[13] Omar (2010) says that in Islam, ethics cannot be separated religion and is built completely upon it. The Holy Qur'an and the Sunnah of Holy Prophet Muhammad Peace Be Upon Him are the ultimate sources for Muslims' ethics. The books on ethics in Islam expresses the extent to which they utilize the Holy Qur'an and the Sunnah of Holy Prophet Muhammad Peace Be Upon Him.[14]

Allah Almighty says in the Holy Qur'an that "By the soul, and the proportion and order given to it; and its enlightenment as to its wrong and its right; truly he succeeds that purifies it; and he fails that corrupts it" (Qur'an 91: 7-10).[15] This purification can only be actualised by means of ethico-religious knowledge, practices and beliefs; ethics hence possess the core place in Islam. Regarding this Allah Almighty says in the Holy Qur'an (2: 177) "It is not righteousness that you turn your faces towards East or West; virtuous, rather, is he who believes in God, the Last Day, the Angels, the Book (i.e., all revealed

Books) and the Prophets (and) who gives of his wealth, despite his love for it, to his (poor) kinsmen, to orphans, to the indigent, to the way farer, to those who ask for financial help, and for the freeing of captives and slaves; he who establishes prayers and pays zakat – tax, those who keep their pacts when they make them and are steadfast in adversity, tribulation and in war – such are the people of truth, the God-fearing".[16]

2. Research Methodology:

The nature of the study has been descriptive. It states the prevailing condition of Islamic ethics based sociability skills promotion by teachers among primary school level learners. This section provides information about the hypotheses of the study, sampling technique, universe of the study, data collection and data analysis respectively.

Hypothesis of the Study:

Research Hypothesis "The male-teachers do play significant role in Islamic ethics based sociability skills promotion among learners of Government Primary Schools of the study region".

Alternative Research Hypothesis "The male-teachers play insignificant role in Islamic ethics based sociability skills promotion among learners of Government Primary Schools of the study region".

Universe of the Study:

The province of Khyber Pakhtunkhwa was selected as universe of the study, which was delimited to district Karak. There are three Tehsils in district Karak first i.e. Karak, Tekht-i-Nasrati and Banda Daud Shah, This research study was conducted in the Tehsil Tekht-i-Nasrati while selecting village Chokara out of it. No samples were selected from Tehsil Banda Daud Shah and Tehsil Karak.

Sampling and Sampling procedure:

In this study the nature of respondents was male and female primary schools learners. Census method was adopted. In Chokara there were 10 primary schools and all students of 5th class were selected. In this research, the data was collected from 60 male and 54 female learners as respondents i.e. total respondents were 114.

Method of Data Collection and Analysis

Interview schedule was used, by incorporating Lickert scale, as a tool for data collection purpose; closed ended questions were constructed for formulation of interview schedule. After conducting the interviews, the data was classified and tabulated; the frequencies' and percentages were drawn accordingly. The tabulated data was described in textual meaningful form.

3. Data Analysis:

This section deals with the quantitative data analysis of the primary data collected through interviews of the respondents.

Out of total 114 (100%) respondents, 60 (52.6%) were male respondents while 54 (47%) were female respondents; 76 (66.7%) respondents were within the age group of 8-10 years while 38 (33.3%) respondents were within the age group of 11-13 years.

In variable-1 the data shows that whether the teacher share something about culture in addition to teaching of subject to learners, 49 (43.0%) respondents said that yes always, 9 (7.9%) respondents said that yes most often, 35 (30.7%) respondents said that yes but rarely and 21 (18.4%) respondents said that no never. The culture is something the way of living according to the patterns of society. Whosoever know about one's own culture and the cultures of others live a more functional life within the society. The acquisition and adaptation of culture in which individual lives makes a person acceptable to the society. Our society is Islamic and teachers need to teach Islamic values.

In variable-2 the data shows that whether the teachers guide learners socially, 83 (72%) respondents said that yes always, 7 (6.1%) respondents said that yes most often, 17 (14.9%) respondents said that yes but rarely and 7 (6.1%) respondents said that no never. The social habit, human characteristics, emotions and feelings are quite necessary to be known. The human-being is a social being. By guiding socially, the teachers make the students quite aware of the human-being's nature and his psychology, which makes them sociable within the Islamic society.

In variable-3 the data shows that whether the teachers guide learners regarding maintaining good social relations, 54 (47.4%) respondents said that yes always, 13 (11.4%) respondents said that yes most often, 31 (27.2%) respondents said that yes but rarely and 16 (14.0%) respondents said that no never. When teachers guide learners regarding maintaining good social relations, they are making them more flexible, open to accept, cooperative and tolerant. Telling the students regarding how to maintain good social relations with relatives, neighbours, class-fellows and aliens makes the learners good human-beings because all these values are Islamic oriented.

In variable-4 the data shows that whether the teachers guide learners regarding sociability skills, 79 (69.3%) respondents said that yes always, 7 (6.1%) respondents said that yes most often, 17 (14.9%) respondents said that yes but rarely and 11 (9.6%) respondents said that no never. The sociability skills are very much necessary for a person to have social relations with others. These skills teach that how to make relations, how to talk, how to communicate, be part of communication and how to share knowledge and ideas with others. Being well behaved, well-mannered and good spoken skills, as Islamic ethics, increase sociability skills among learners.

In variable-5 the data shows that whether the teachers teach learners regarding keeping good social behavior, 88 (77.2%) respondents said that yes always, 8 (7.0%) respondents said that yes most often, 10 (8.8%) respondents said that yes but rarely and 8 (7.0%) respondents said that no never. Having good social attitude and behaviour is the characteristic of Islamic society. The well behaved persons are liked the most. Having good, soft and sweet words for

communicating with others, giving smiling and good gestures to others do express that a person belong to a good family with sound religious socialization based on Islamic principles.

In variable-6 the data shows that whether the teachers guide learners about good way of talking and communicating, 59 (51.8%) respondents said that yes always, 18 (15.8%) respondents said that yes most often, 27 (23.7%) respondents said that yes rarely and 9 (7.9%) respondents said that no never. The good way of talking makes a person acceptable to others. The person through a good and effective way of talking and communicating can create a space and room in the hearts of others. The good and polite wording, slow and soft tone, good pace makes a way of communicating effective and convincing. It creates a soft image and impression of the individuals in eyes of others, which is the characteristic of Islam.

In variable-7 the data shows that whether the teachers tell learners to respect elders, 80 (70.2%) respondents said that yes always, 9 (7.9%) respondents said that yes most often, 18 (15.8%) respondents said that yes but rarely and 6 (5.3%) respondents said that no never. Holy Prophet Muhammad Peace Be Upon Him has said that those who do not respect elders and are not kind to youngers, are not amongst us. The love, kindness and respecting people is a distinct characteristic of the Islamic society. The teachers through inculcating the respecting habit among learners can create an integrated and balanced society where the individuals may live a life of mutual respect.

In variable-8 the data shows that whether the teachers guide learners to talk politely with everyone, 90 (78.9%) respondents said that yes always, 10 (8.8%) respondents said that yes most often, 10 (8.8%) respondents said that yes but rarely and 4 (3.5%) respondents said that no never. Talking politely with others do create peace, endurance, mutual respect, acceptability and eliminate the impersonalization in human relations from the society. The politeness creates integration and that leads to existence of a peaceful society without any extremism and intolerance, which is desired by Islam.

In variable-9 the data shows that whether the teachers guide learners to speak truth, 75 (65.8%) respondents said that yes always, 11 (9.6%) respondents said that yes most often, 18 (15.8%) respondents said that yes but rarely and 10 (8.8%) respondents said that no never. The speaking of truth is a virtual and spiritual value, and is a common ethical trait around the globe. Being truthful is a distinct characteristic of Islam. The Holy Prophet Muhammad Peace Be Upon Him was known as the ultimate truthful Person.

In variable-10 the data shows that whether the teachers tell learners saying "Salam" when meeting with any person, 95 (83.3%) respondents said that yes always, 6 (5.3%) respondents said that yes most often, 10 (8.8%) respondents said that yes but rarely and 3 (2.6%) respondents said that no never. Allah the Almighty and Holy Prophet Muhammad Peace Be Upon Him has ordered Muslims to say Salam to others; saying Salam while meeting others was a regular practice of Holy Prophet Muhammad Peace Be Upon Him. The word Salam (*sal□m*-سَلَام is an Arabic (word; the base meaning is understood as

"whole, safe, intact". From this the sense is derived of "to be safe, secure, at peace", therefore "well-being, health" while passively "to be secured, pacified, submitted". The expression “Assalam-o-Alaikum” is full for Salam, which mean that you may be blessed/in peace. So, in actual it is a good prayer and expression of goodwill for others with a deep and sincere message of peace being perpetrated by Islam; the word Islam does also mean peace.

In variable-11 the data shows that whether the teachers guide learners about greeting each other, 86 (75.4%) respondents said that yes always, 7 (6.1%) respondents said that yes most often, 12 (10.5%) respondents said that yes but rarely and 9 (7.9%) respondents said that no never. The greetings of others, shaking hands with them, exchange of smile, asking others wellness are the loved traits of ethics that initiates and are necessary in maintaining good and sound social relationships, which is always instructed by Islam. The teachers guidance regarding inculcating greetings habit while communicating with others is significantly effective for learners.

In variable-12 the data shows that whether the teachers put emphasis on wearing proper school dress/uniform, 105 (92%) respondents said that yes always, 3 (2.6%) respondents said that yes most often, 4 (3.5%) respondents said that yes but rarely and 2 (1.8%) respondents said that no never. The wearing of proper school dress expresses the discipline in a learner. For being successful it is necessary for a person to be well-disciplined. The persons with good dress are being welcomed in every meeting and gathering, which increases the sociability levels of an individual as being a member of Islamic society.

In variable-13 the data shows that whether the teachers guide learners about cleanliness, 89 (78.1%) respondents said that yes always, 10 (8.8%) respondents said that yes most often, 12 (10.5%) respondents said that yes but rarely and 3 (2.6%) respondents said that no never. Islam considers physical and mental cleanliness as significant for the faithful. Allah Almighty and Holy Prophet Muhammad Peace Be Upon Him considers cleanliness as part of faith. This is very evident from the practice of ablution i.e. done compulsorily before offering prayer. The clean and tidy individuals attract others positively and do have a positive impact on others.

In variable-14 the data shows that whether the teachers tell learners the manner of meeting with relatives, 76 (66.7%) respondents said that yes always, 10 (8.8%) respondents said that yes most often, 21 (18.4%) respondents said that yes but rarely and 7 (6.1%) respondents said that no never. The having of relatives is a great blessing in many ways i.e. economically, psychologically and socially. The teachers tell valuing the relations i.e. in Islam valuing relations is being prioritized, which increases the sociability skills among learners.

The data of variable-15 shows the respondents’ response that whether the teachers guide learners regarding respecting parents, 83 (72.8%) respondents said that yes always, 9 (7.9%) respondents said that yes most often, 13 (11.4%) respondents said that yes but rarely and 9 (7.9%) respondents said that no never. Respecting parents is a great value of Islam. Allah Almighty says it in the Holy Qur’an that respect your parents and talk very gently with them.

The data of variable-16 shows the respondents' response that whether the teachers are calling the learners with good/correct name, 87 (76.3%) respondents said that yes always, 7 (6.1%) respondents said that yes most often, 14 (12.3%) respondents said that yes but rarely and 6 (5.3%) respondents said that no never. Calling others from good and correct name is significantly internalized and liked by individuals. Calling others with bad and wrong names is discouraged by Islam.

Conclusion and Suggestions:

From the above findings, it is concluded that the male-teachers not only transmit academic knowledge to students rather they make the learners as good human beings and good Muslims. They play a significant role in guiding them socially based on Islamic ethics and moral values. They increase in them the sociability and communicational skills, which make them functioning as well as useful members of the society. The significant majority of the respondents said that the teachers train/guide and socialize learners regarding culture, society, maintaining good social relations, sociability skills, socio-communication, to have good behaviors, to improve the way of talking, to respect elders, to talk politely with every one, to speak truth, to say "Salam" and express greetings while meeting with some one, to greet each other, to wear proper school dress/uniform, to ensure cleanliness and to have manners of meeting with relatives, which is based on Islamic ethics. Hence, on the bases of data analysis it is concluded that the Research Hypothesis "the male-teachers do play significant role in Islamic ethics based sociability skills promotion among learners of Government Primary Schools of the study region" is proven true, while Alternate Research Hypothesis i.e. "the male-teachers do play insignificant role in Islamic ethics based sociability skills promotion among learners of Government Primary Schools of the study region" is refuted.

The suggestions include that the teacher shall keep continue guiding the learners in the light of the Ideology of Pakistan i.e. under the Islamic ethics, local socio-cultural values and functional socio-communication skills. In addition to the academic subjects, the socialization among students shall be focused to make them good human beings, good Muslims, well behaved learners, well-mannered employees of an organization, and successful and useful members of the Islamic society.

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Primary Data Table:

Variables Measuring Teachers Role in Promoting Islamic Ethics based Sociability Skills Among Learners

Variable No.	Variables	Scale Categories				Total
		Always	Most often	Rarely	Never	
1	Teachers share something about culture in addition to subject teaching	49 (43.0)	9 (7.9)	35 (30.7)	21 (18.4)	114 (100)
2	Teachers guide socially	83 (72)	7 (6.1)	17 (14.9)	7 (6.1)	114 (100)
3	Teachers guide to maintain good social relations	54 (47.4)	13 (11.4)	31 (27.2)	16 (14.0)	114 (100)
4	Teachers are guiding regarding Sociability Skills	79 (69.3)	7 (6.1)	17 (14.9)	11 (9.6)	114 (100)
5	Teachers teach regarding keeping good social behavior	88 (77.2)	8 (7.0)	10 (8.8)	8 (7.0)	114 (100)
6	Teachers guide about good way of talking and communicating	59 (51.8)	18 (15.8)	27 (23.7)	9 (7.9)	114 (100)
7	Teachers tell about respecting elders	80 (70.2)	9 (7.9)	18 (15.8)	6 (5.3)	114 (100)
8	Teachers guide to talk politely with every one	90 (78.9)	10 (8.8)	10 (8.8)	4 (3.5)	114 (100)
9	Teachers guide for speaking truth	75 (65.8)	11 (9.6)	18 (15.8)	10 (8.8)	114 (100)
10	Teachers tell to say “Salam” when meeting with any one	95 (83.3)	6(5.3)	10(8.8)	3(2.6)	114 (100)
11	Teachers guide about greeting each other	86 (75.4)	7 (6.1)	12 (10.5)	9 (7.9)	114 (100)
12	Teachers put emphasis on wearing proper school dress/uniform	105 (92)	3 (2.6)	4(3.5)	2 (1.8)	114 (100)
13	Teachers guide about cleanliness	89 (78.1)	10 (8.8)	12 (10.5)	3 (2.6)	114 (100)
14	Teachers telling manner of meeting with relatives	76 (66.7)	10(8.8)	21 (18.4)	7(6.1)	114 (100)
15	Teachers teach regarding respecting parents	83 (72.8)	9 (7.9)	13 (11.4)	9 (7.9)	114 (100)
16	Teachers calling with good/correct names	87 (76.3)	7 (6.1)	14 (12.3)	6 (5.3)	114 (100)